

The LAMP

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The Theosophical Society, as such, is not responsible for anything contained herein.



HELENA PETROVNA BLAVATSKY.

Born 12th August, 1831, died 8th May, 1891.

SECRET PRAYER.

I need not leave the jostling world,
Or wait till daily tasks are o'er,
To fold my palms in secret prayer,
Within the close-shut closet door.

There is a viewless, cloistered room,
As high as heaven, as fair as day,
Where though my feet may join the throng,
My soul can enter in and pray.

And never through those crystal walls
The clash of life can pierce its way,
Nor ever can a human ear
Drink in the spirit-words I say.

One hearkening, even, cannot know
When I have crossed the threshold o'er.
For He alone, who hears my prayer,
Has heard the shutting of the door.

—Selected.

THE RATIONALE OF THEOSOPHY.

"How a man, of some wide thing he has witnessed, will construct a narrative, what kind of picture and delineation he will give of it, is the best measure you can get of what intellect is in the man. Which circumstance is vital and shall stand prominent, which unessential and fit to be suppressed; where is the true beginning, the sequence and ending. To find out this you task the whole force of insight that is in the man. He must understand the thing; according to the depth of his understanding will the fitness of his answer be. You will try him so. Does like join itself to like: the spirit of method stir in that confession so that its embroilment becomes order? Can the man say, "let there be light," and out of chaos bring a world? Precisely as there is light in himself will he accomplish this." — Carlyle on Shakspeare in "Heroes and Hero Worship."

Measured by this standard, Shakspeare is certainly the greatest among modern men. Continuing, Carlyle says: "The thing he looks at reveals not this or that face of it, but its inmost heart and generic secret. It dissolves itself as in light before him, so that he discerns the perfect structure of it." He further quotes from Goethe, who says: "His characters are like watches with dial plates of transparent crystal; they show you the hour, like others, and the inward mechanism also is all visible."

In order to arrive at a true conception of the highest order of character, we must first endeavor to decide what is the real test of true greatness. There are

but two phases of thought now battling for supremacy. The first is the mathematical, where the mind constructs logical deductions based upon the phenomena cognized by the senses, and by the analysis or synthesis of these it builds its theory of the universe.

The second, in the terminology of Carlyle, is that Mathesis, the power of abstract meditation, which gives discernment and understanding without the process of ratiocination.

Among modern writers these two systems of thought are probably best represented by Spencer and Carlyle. J. S. Mill, Humboldt and Kant may be classed in the same category as Spencer; and Emerson, Ruskin, Goethe, Schelling, Schiller and Novalis with Carlyle. I do not wish it to be inferred that I place Carlyle above those Germans whose names I have mentioned in connection with his. I am not sufficiently acquainted with their writings to pass an opinion. Carlyle certainly looked upon Goethe as his teacher.

If the mathematical or the ratiocinative faculty is the highest possessed by man, then Spencer, with the possible exception of Kant, is certainly the greatest of modern writers. Kant is a sort of borderland between Spencer and Carlyle, but nearer Spencer than Carlyle. But that the mathematical or ratiocinative faculty is the highest may well be doubted. That Carlyle and those whose names were mentioned with his, were great mathematicians is certain. In his younger days Carlyle was very fond of that study, and soon after he left college he became the author of a treatise on mathematics for an encyclopædia. I cannot recall the name of the encyclopædia, but the information may be found in Froude's life of Carlyle.

Speaking of Novalis, Carlyle says: "We might say that the chief excellence we have remarked in Novalis is his truly wonderful subtlety of intellect; his power of intense abstraction, of pursuing the deepest and most evanescent ideas through their thousand complexities, as it were with lynx vision, to the very limits of human thought. He was well skilled in mathematics and, as we can easily believe, fond of that science. But his is a far finer species of endowment, than any required in mathematics, where

the mind, from the very beginning of *Euclid* to the end of *Laplace* is assisted with visible symbols, with safe *implements* for thinking; nay, at least in what is called the higher mathematics, has little more than a mechanical superintendence to exercise over these.

"This power of abstract meditation when it is so sure and clear as we sometimes find it in Novalis, is a much higher and rarer one. Its element is not mathematics, but that *mathesis*, of which it has been said many a great calculist has not even a notion. In this power, truly, so far as logical and not moral power is concerned, lies the summary of all philosophic talent."

Now, in trying to decide which of these aspects of thought is the highest, it is only rational to conclude that the type of character which contains both is greater than the type which possesses but one of them, and that "that *mathesis* of which it has been said many a great calculist has not even a notion. . . . that power of abstract meditation, when it is so sure and clear, as we often find it in Novalis, is a much higher and rarer one" than the mathematical.

In theosophical terminology these two aspects of thought are known as intellectuality and spirituality. But the term spirituality is apt to convey a very different idea to the American mind than that which is attached to it by the theosophist. Here we are accustomed to associate spiritually mindedness with the goody-goody holy man with extended face and upturned eyes, who with supreme egotism he presumes to instruct an hypothetical deity how to run the universe, and which instruction he endeavors to make palatable with superlative doses of flattery. Such spirituality has less in common with the theosophical idea than Buchner's materialistic philosophy.

To the theosophist, spirituality is simply the power of recalling past experience, and the power to cognize the soul of things, and cannot be achieved by cajoling a celestial potentate. It can only be developed by persistent concentration and a steady desire to understand the cosmos, and an earnest disposition to effect the adjustment of internal to external relations, in short to know the truth and do the right.

The power to recall past experience is

more or less potent in all sentient beings. This is so evident that all schools of philosophy take it for granted. In "Principles of Psychology" Spencer says that "memory may be regarded as incipient instinct, and instinct may be regarded as organized memory." In the *Metaphysical Magazine* for February last, Tyndall is quoted as saying that "Besides the phenomena which address the senses there are laws, principles and processes which do not address the senses at all, but which can be spiritually discerned."

It is these phenomena which the cellular transmission hypothesis fails utterly to explain. This is admitted by the ablest exponent of evolution. Spencer has recently expressed his disappointment with the results of his synthetic philosophy; and Huxley in his Romanes lecture of 1893 says: "Cosmic evolution does not explain everything, and in particular it tells us nothing about the human soul." But here theosophy comes to the rescue. The idea of re-incarnation which it advances solves the problem. It explains that spirit and matter in all the kingdoms of nature are inseparable, and that the spirit latent in matter before it can become man must be awakened to life and consciousness gradually. The monad has to pass through its mineral, vegetable and animal forms before the universal mind can become a rational potency in the animal man. Till then he cannot be referred to as man, but has to be regarded as a monad imprisoned in ever-changing forms.

Embryologists have concluded that the forms of the fœtus, in its various stages of development, are a record of the forms which it had in the past as a mature animal, each form marking an epoch in its evolution. Theosophy not only observes that the physical structure repeats the objective forms of prior existence, but it also declares that the ego itself contains a record of all its subjective experiences of the past.

This is the only rational hypothesis that can adequately account for the fact that the forms are repeated, and that past experiences are remembered. To account for these phenomena upon the cellular transmission hypothesis taxes our faith in the potency of cells to a degree far beyond the breaking strain.

Although Theosophy places spirituality

above intellectuality, it does not undervalue intellectuality. The province of the intellect is to reason upon the phenomena of form cognized by the senses. It observes the external aspect of things, and from these data it endeavors to form a judgment of the internal aspect, *i.e.*, the intellect looks at the outside of things and tries to understand their internal mechanism by what is seen of their external appearances.

Spirituality looks from the inside outwards. It deals with the soul of things, because it regards the soul as the permanent potency which builds the form which it ensouls. The form is but a transient affair suited to the degree of experience which the soul has acquired.

As the ego gains in experience, the form is modified to suit the requirements of greater knowledge. The form is, therefore, the result of the ego—thus spirituality reasons from cause to effect, whereas intellectuality reasons from effect to cause. From this point of view the superiority of spirituality over intellectuality is readily seen. But intellectuality must first be evolved before spirituality can become possible. Through eons of experience in mineral forms, the monad at length awakens to the possibility of vegetable life and it carries its experience of mineral existence with it into the vegetable kingdom. After ages of experience in vegetable forms, it enters upon the animal plane of life, carrying with it a knowledge of the trials and difficulties of mineral and vegetable existence. Passing through varied experience in animal forms it at last awakens to self-consciousness and becomes a man. It then commences a long period of intellectual groping till finally the path becomes illuminated by the bright sun of spirituality, when man begins to be able to read intelligently the record of his past experience engraved upon his inner self. From this it will be seen that the spirituality of theosophy is a very different thing from the spirituality of European and American thought. Here, with one class, it is the synonym of particular moral excellence and all that is pure and virtuous, with another class it is synonymous with superstitious duplicity, or pharisaical hypocrisy and humbug. But with the theosophist it is no more associated with purity

and virtue or superstition and quackery than these are associated with intellectuality. Theosophy places spirituality above intellectuality for the same reason that it places the vegetable kingdom above the mineral kingdom; because it is a stage further on in the scale of evolution; in short, an aspect of the sixth sense. Nor does theosophy regard spirituality as an infallible guide to truth. It never expects something to come from nothing, therefore, it never expects any being to know more than it has experienced.

No being can know all truth until it has gained all possible experience; and as no finite being can attain all possible experience, absolute truth is impossible to finite beings. But theosophy does claim that a larger measure of truth can be attained through spirituality than by mere intellectuality. Spirituality as a means of obtaining truth is as much superior to intellectuality as intellectuality is superior to the mental process of the animals below man, and occult science has acquired a proportionately greater amount of truth than modern science.

WM. SCOTT.

(To be concluded.)

THE THREE STATES.

"Ruysbroeck distinguishes three kinds of life—the active life, the inward life, and the superessential life. The Gnostics distinguish the spirit, the soul, and the material life, and divide men into three classes—the pneumatic or spiritual men, psychic or soul men, and hylic or material men. Plotinus also distinguishes between the soul, the intellect, the reasonable soul and the animal nature. The Zohar distinguishes the spirit, the soul and the life of the senses, and in the two systems, as in Ruysbroeck, the relation of the three principles is explained by a procession which is of the nature of an irradiation; then the theory of the divine meeting, God coming into us from within towards without, we going to Him from without towards within."

This interesting note by Maurice Maeterlinck on the philosophy of the mystic monk, Jean von Ruysbroeck serves to illustrate that all deep and independent thinkers have arrived at a perception of the same facts regarding consciousness. The ancient Aryan division of Jagrat or

waking, Svapna or dreaming, and Susupti or deep sleeping, is identical with the above. This medieval theosophist Ruysbroeck was born in 1274 and died in 1381.

INTERNATIONAL S. S. LESSONS.

May 19. Mark xv: 1-15.

"To make an idol is to materialise spiritual mysteries," and this was the error of Pilate, the error which the Jews made when they crucified Jesus, and the error which most moderns make in their worship of His attributes. Jesus is the Deliverer, on whatever plane men recognise a Saviour. As Joshua the anointed, he leads the wanderers into their material inheritance; as Jesus the anointed, he leads the pilgrims into their spiritual kingdom. Pilate enquires if he is the King of this people. And Jesus, who without a parable answered them nothing, truly replies, "Thou sayest," and answered him no more. For the Master was not to be tried or investigated by any earthly tribunal. Only the impregnant heart will leap to know its Lord. The fears and doubts of the priests, ministers of externals, brood apace, and "they accuse him of many things." The crowd naturally follows the chief priests. The lower desires are ever gladly swift to follow the permissive defaults of blinded reason. "What evil hath he done?" "Crucify him, crucify him. Give us Barabbas!" Now Barabbas is the robber, he who desires.

May 26. Mark xvi: 22-27.

The place of the skull, the seat of brain action, reason, the intellectual faculty, is the place of slaughter of the intuition, the Christ perception. The wine of wisdom here is mingled with bitterness. His garments, the vestures of the spiritual powers, are parted among the servants of the day of darkness, and of the glory and might there remains nothing but the name, and of the name, which all may read, there are none to worship. Could we realise that the crucified Christ is our highest Self, lifted up, the serpent of wisdom, that all may see and be healed; could we appreciate that not till we have become that Divine One nailed upon the cross of matter, is it possible for the Temple of the Spirit to be re-erected; could we understand that our regenera-

tion depends on his self-sacrifice, would we not strive more earnestly to enter upon that initiation, which means the very death of the body and its desires, but the very resurrection and ascension of our higher, our true nature? The mystic death is not a death of the body, but a death in and to the body, to be entered upon during bodily life.

June 2. Mark xvi: 1-8.

This passage closes Mark's gospel, the earliest written, and the most closely historical. The sabbath meant, not as with a certain class of modern readers, Sunday, but the whole week of seven days, as well as the seventh day, which, in a sense, synthesised the whole. When, therefore, the week or sabbath was past, very early on the first day of the sabbath, or week, they came to seek the Master. What cosmic and human mysteries stand unrevealed for us in that morning tomb, unpeeped but impenetrable, who shall say? The old age is ended, the new time has come; the charnel house of the body is riven, its dark secrets are for ever disclosed, and yet the Master is not there. A young man arrayed in white is there, with knowledge of the Master, who has gone on before to the Lake of the Circle, Galilee, where the crowns are cast down and the fountains of life are flowing. "Go, tell his disciples, and Peter." This is that resurrection of the Fire Self which a man must pass through if he would enter into the kingdom. "Behold, I tell you a mystery! We shall not all sleep, but we shall all be changed."

June 9. Luke xxiv: 13-24.

None of these post-resurrection appearances are recorded by the historical Mark so that their mystic meaning is a necessary postulate. The perpetually recurring period of the third day is present again, verse 21, and the perfecting character of that period may suggest the fulfilment of the power of the Master Seer who could make all dark things clear after the illuminating experience of the great initiation.

June 16. John xxi: 4-17.

Another incident of mystical bearing is recorded in this passage. The food miraculously provided in the multitudinous catch of fishes, typified those spiritual teachings drawn from the ocean of wisdom, the astral or psychic plane. To

Peter, representing the understanding, is entrusted the charge of conveying these teachings to the three lower orders of disciples. This third manifestation of the risen Master is attended with some singularly impressive incidents. The simplicity and directness of the action is especially dignified and in keeping with the mystic nature of the ideas illustrated. "None durst enquire of him, who art thou? knowing that it was the Lord." The kingdom of God is not in word, but in power," I Cor. iv: 20.

THE BOSTON CONVENTION.

The great American Convention of 1895 was, in New England phrase, "first rate and a half."

Mr. and Mrs. Wade, and the other members of the Boston headquarters, are to be congratulated on the entire success of the local arrangements.

The Boston press was fully seized of the importance of the occasion and 308 inches of reports, equal to about 15 columns, gave the public a fair idea of the proceedings.

Among the leading visitors and delegates were Dr. and Mrs. A. Keightley, and Mrs. Alice Cleather, from London, England; Dr. Anderson, Dr. Griffiths, Mr. Rambo, and Mr. Blodgett, from the Pacific Coast; Dr. Buck, Dr. Buchman, Mr. Purnian, Dr. LaPierre, and Miss Leonard, from the Central States; Mr. and Mrs. Judge, Mr. and Mrs. Neresheimer, Mr. and Mrs. Griscom, H. T. Patterson, A. Fullerton, A. H. Spencer, J. M. Pryse, C. F. Wright, J. H. Fussell, and Miss Hillard, from New York; and R. Crosby, G. Ayres, B. Harding, Clark Thurston, W. Harmon, W. A. Stevens, W. H. Somersall, W. H. Todd, etc., from various eastern points. Delegates were present from Georgia and Louisiana.

An informal committee meeting of all the delegates present on Saturday proved to be of material assistance in getting the work of the convention in shape. Dr. Buck's resolutions were carefully considered and all suggestions duly weighed. This enabled the resolutions to be placed before the convention in such satisfactory shape that less time was lost in subsequent discussion than might have otherwise been the case.

The only point on which any considerable difference of opinion was expressed was on the election of a president for a life-term. Many were against the principle of a life term, who had no idea of suggesting another than Mr. Judge for the office, while others felt that the annual compliment of a re-election would be the most graceful expression of confidence that could be bestowed. The great majority of the delegates however desired the resolution as finally carried, and the feeling of fraternal unanimity was too strong to raise needless objections.

Another point canvassed was the representation of Branches, some believing that the regulation of the constitution prior to 1893, allowing one delegate for each 25 members after the first 25, gave a sufficiently numerous convention, while one delegate for each 10 was likely in a short time to constitute an unwieldy body.

The main fact to be considered in connection with the convention and one, which it is to be feared many will not appreciate, lies in the action of the convention, being entirely one of organization on constitutional lines, and apart from any personal consideration whatever. This is in accordance with H. P. B.'s action when she last settled in Europe, founding "The Theosophical Society in Europe," and with Col. Olcott's idea expressed in 1893, "If you want separate T. S. Societies made out of Sections, have them by all means. I offered this years ago to H. P. B."

The unanimity of the convention flowed along in a tranquil stream which was unruffled by the irruption of the Laughing Waters of the North West or the fuller tones of the Atlantic surges.

No rights were claimed in general T. S. property, and any who may feel aggrieved can have their share of the American Section funds on application.

Some of the notable features of the resolutions as adopted and changes made in the constitution include the emphasizing of the main object of the society and the broadening of the subsidiary objects; the clear declarations of the rights of members in matters of belief; the recognition of the "long and efficient" services of Col. Olcott, whose unique position of president-founder cannot be succeeded to; the abolition of the 50c. diploma fee;

and the recognition of the principle of autonomy in all parts of the society.

Mr. A. H. Spencer's eloquent proclamation fittingly voiced the sentiment of the convention, and was unanimously adopted. It ran as follows:

"The Theosophical Society in America by its delegates and members in first convention assembled, does hereby proclaim fraternal attitude and kindly feelings toward all students of theosophy and members of theosophical societies, wherever and however situated, and it further proclaims and avers its hearty sympathy and association with such persons and organizations in all theosophical pursuits, except that of government and administration, and invites their correspondence and co-operation. It joins hands with all religious bodies whose purpose is the bettering of mankind. It invites to its membership all those who, seeking a higher life hereafter would learn to know the Path to tread in this."

The vote was 191 for the resolutions and 10 against, cast by Dr. La Pierre and Mr. Fullerton.

Mr. Fullerton, on coming to the platform with his treasurer's report, received an ovation which appropriately acknowledged his long and devoted service to American theosophy.

Much interest was felt in the presence of "Jasper Niemand," and Mrs. Cleather shared with her the attention paid to the visitors.

Mr. Judge's explanation after the close of the convention was felt to be absolutely complete. Many who did not require it for themselves were glad to have such assistance in "stiffening" weak-kneed brethren.

RAYS.

He who does not practise altruism; he who is not prepared to share his last morsel with a weaker or poorer than himself; he who neglects to help his brother man, of whatever race, nation or creed, whenever and wherever he meets suffering, and who turns a deaf ear to the cry of human misery; he who hears an innocent person slandered, whether a brother Theosophist or not, and does not undertake his defence as he would undertake his own—is no Theosophist—Master's Letters.

FRIDAY FRAGMENTS.

God is that power of life which causes everything to exist as it does.

* *

There still exists a body of thinkers who take the unscientific position of declining to recognize the noumena underlying the phenomena of nature.

* *

People who denounce the views of those who differ from them as devil's lies should not forget that they are making a claim to infallibility of perception, reason, judgment, wisdom and what not, which is hardly compatible with modesty, and certainly does not look well in the face of their own inaccuracies.

* *

There are but two laws in life, of love to God and of love to man. Adherence to one begets reverence; to the other concentration. For love to man consists in manifesting God most fitly to one's fellows, and in recognising most duly God's presence in them. And we also become divine only as we become perceptive of the divine in others. The Way of Love and its two laws is therefore the pathway of the Spirit.

* *

Theosophy must ever keep alive the spirit of the higher Protestantism; not merely a formal and ceremonial protest, but a protest against all mental bondage, and against the creed shackles, the dogmatic fetters, the chains of authority, the instruments of that slavery. It must be, moreover, the protest of the gentle heart, abounding in charity and toleration, seeking not her own. So will this new Protestantism be robed in patience, sceptred with justice, crowned with love.

* *

The past lives we have lived are not past lives of the body but past lives of the soul, that is, past experiences of the soul in other bodies. Until one has learned to value the soul more highly than the body, the knowledge of those past experiences must remain a sealed book. When we can control the appetites and senses of the body we may enter into the possession of the higher knowledge.

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ALBERT E. S. SMYTHE, Editor.

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To whom all communications are to be addressed, at the Medical Council Building, Toronto.

TORONTO, MAY 15, 1895.

EDITORIAL NOTES.

TO EUROPE AND ASIA: Go and do ye likewise.

* *

THE chariot has been overhauled and the wheels greased, and now proceeds on the good old way.

* *

OUR portrait of H. P. B., which we trust *Lucifer* will be able to view without risible convulsions, has been specially printed on cardboard, and may be had for 25 cents.

* *

THE original satire, "The Mystery of the Moon," commenced in this issue will run for several months, and should form attractive reading for our heterodox friends.

* *

WE have been compelled to hold over a review of the Mamreov's book, "Iessat Nassar," until next month. It is an entirely new view of the life of Jesus compiled from authentic Jewish and other Eastern sources, and places the great Teacher in the view of many in a far

higher position than ever before. (\$2. Sunrise Pub. Co., New York.)

* *

DREAMS are being made responsible for many literary enormities nowadays, but I do not recollect any additions to proverbial philosophy from this source. Here is a contribution which the writer found on his lips on waking from a recent railway slumber: "A nagging neb nabs nothing." If any one has heard it before please say so.

PERSONAL.

* D. Appleton & Co. have issued at 30 cents "The Story of Primitive Man," by Edward Clodd, uniform with that charming writer's "Story of Creation."

* Mr. Alex. Fullerton has severed his connection with Headquarters at New York. His address will be 42 Irving Place in that city.

* In Munsey's for May, in an article on Canadian Singers, Mr. Bliss Carman is characterized as the Canadian Tennyson, having greater power within lesser limits, and the mystic quality of his writings is recognized.

* Mabel Collins has issued a new edition through Kegan, Paul & Co. of "Light on the Path" with notes, at a shilling, and an extension and explanation entitled "Green Leaves" at the same price.

* Mrs. Keightley at the Boston Convention proved herself to be as eloquent a speaker as she is brilliant as a writer. Few will forget the picture called up by the graphic words, caught impromptu as it were from a flying thought: "Every time the flag flashes its colour line up the mast it reaffirms the principle of liberty."

* K. B. Lawrence, D. N. Dunlop, Geo. W. Russell, and fourteen others of the Dublin members, are responsible for the following squib: "To the Vice-President of the T. S., W. Q. J. of N. Y., born in Ireland. We, the undersigned, your humble petitioners, hereby and herewith pray, that as many persons have on many occasions asserted that you are guilty of many weird crimes and ghostly iniquities in the sight of both God and man, and as it is desirable that these persons aforesaid

should not be left without some reasonable ground for their assertions, you will forthwith proceed to commit some crime on as large a scale as possible, and by so doing you will enable the persons aforesaid to save their souls alive or dead. And we further hereby petition you that on no account will you make any answer to any charges made or to be made against you in your official capacity or otherwise, as the so doing would deprive many well-meaning persons of their sole means of subsistence and of their only remaining interest in life, and would also tend to lessen the supply of rumors and assertions upon which the world at present lives, which Heaven forefend! For Ireland." (Signed.)

THE LOCAL BRANCH.

The regular routine work of the Branch has been going steadily along, and there is no apparent intention of relaxing effort during the summer. Mrs. Alice L. Cleather, one of the prominent members of the Headquarters Staff, under Madame Blavatsky, in London, is to visit Toronto on the 16th, and an interesting address may be expected from her. An elementary class for students across the Don has been started under favorable auspices, meeting in the vicinity of Pape Avenue. Any who would like to attend might send their names to the secretary. There are, of course, no charges. White Lotus Day was appropriately observed on the 8th inst., when addresses on theosophical topics were given by Messrs. Beckett, Port, Thompson and Smythe, and readings from "The Light of Asia" by Mrs. Brown, and from the "Bhagavad Gita" by Mr. Randall. The hall was filled and much interest manifested. Owing to this celebration no opportunity will occur before the 15th inst. for the consideration of the report of the Branch's delegate to the Boston convention.

I love all men, and regard them with friendly feelings without distinction of creed and nation. Has not one God created us, and must we not return our souls to one God?—Priest John of Cronstadt.

THE MONTH TO COME.

- Friday, May 17, 8 p.m., "The Influence of Theosophy." Mr. Titus.
 Sunday, May 19, 9.45 a.m., II Timothy, iii and iv.
 Sunday, May 19, 7 p.m., "The Discovered Bourne." Mr. J. H. Mason.
 Sunday, May 19, 8 p.m., "The First Races."
 Wednesday, May 22, 8 p.m., "Letters That Have Helped Me," pp. 85-90.
 Friday, May 24, 8 p.m., "Karma." Mr. Beckett.
 Sunday, May 26, 9.45 a.m., Titus.
 Sunday, May 26, 7 p.m., "Are we Christians or Mahometans?" Mr. Smythe.
 Sunday, May 26, 8 p.m., "The Second Races."
 Wednesday, May 29, 8 p.m., "Magic Black and White." pp. 7-16. Prefaces.
 Friday, May 31, 8 p.m., "Practical Theosophy." Mr. Port.
 Sunday, June 2, 9.45 a.m., II Peter i.
 Sunday, June 2, 7 p.m., "The Law of the Spirit of Life." Mr. Randall.
 Sunday, June 2, 8 p.m., "The Third Races, or the Sweat-Born."
 Wednesday, June 5, 8 p.m., "Magic," etc., pp. 19-24. "Will and Magic."
 Friday, June 7, 8 p.m., "The Golden Cal." Mr. Smythe.
 Sunday, June 9, 9.45 a.m., II Peter ii.
 Sunday, June 9, 7 p.m., "The Initiation." Mr. Beckett.
 Sunday, June 9, 8 p.m., "From the Semi-Divine to the Human Races."
 Wednesday, June 12, 8 p.m., "Magic," etc., pp. 24-31. "Religion."
 Friday, June 14, 8 p.m., "Mistakes about Death." Mr. Titus.
 Sunday, June 16, 9.45 a.m., II Peter iii.
 Sunday, June 16, 7 p.m., "Brotherhood." Mr. Armstrong.
 Sunday, June 16, 8 p.m., "The First Fall."

These meetings are held in the Society's Hall, 365 Spadina avenue, and the public are cordially invited to attend on Fridays and Sundays. The Sunday meetings are in charge of Mr. Smythe in the morning, and Mr. Titus at 8 o'clock.

OTHER MEN'S BIBLES.

As we have many members in our body, and all the members have not the same office, so we, being many, are one body in Christ, and every one members one of another.—ROMANS xii: 4-5.

Earth of the sceptre, mitre of the statue, shield of Osiris, the Good Being! I am the child, I am the child, I am the child, I am the child, O Abur! O thou who speakest like the sun!

His block (of execution) is dressed by him who knows thy name. Dost thou come for that, on account of my great faults? I am Ra, kind to my favorites. I am the Great God amidst the fine tamarisks. The sun of to-day is wrapped in the sun of yesterday; the sun of to-day is wrapped in the sun of yesterday; the sun of to-day is wrapped in the sun of yesterday; the sun of to-day is wrapped in the sun of yesterday; I am kind to my favorites. The god is settled amidst the tamarisks. I am safe, the sun is safe, mutually.

The Osiris N, his hair belongs to Nu, his forehead to Ra, his eyes to Hathor, his ears to the Guide of the roads (Apuat), his nose to the dweller in Sechem, his lips to Anubis, his teeth to Selkit, his neck to Isis, the goddess. . . . Every one of his members is deified. Thoth protects his flesh completely, every day. They do not catch hold of his arms, they do not take hold of his hands. The men, the gods, the shades, the dead, the beings, the intelligent, the human, no one offers violence to him, he is the one who goes out untouched. The men are ignorant of his name. He is Yesterday. He who sees millions of years is his name. He passes through the hypercelestial roads. The Osiris N is looked at as a Lord of Eternity, he is looked at as Chepera, he is the Lord of the Diadem, he is in the Solar Eye an Egg, to which is given life among the Gods. He is the one who, being in the Solar Eye, his dwelling is in his residence, he sits there. He is Horus, who goes through millions of years, he decides about his place of residence, manages it; his mouth combines his words which keep his balance. He contrives his transformations. The evolutions of the Osiris N and Osiris Uneferu from season to season are his functions and are in him. One of One, he goes around, he is in the Solar Eye. Nothing

bad against him is brought forth by the rebels. One could not find any other opener of the gates of the sky, manager of his residence, initiating his births of to-day; he is the child who treads the path of Yesterday. He is to-day from generations to generations. He is the one who combines the millions of years for you who are or will be in Heaven, on earth, south, north, west, east. His fear is in your bosoms. He moulded you with his own hands. His escapes death by the renewing of his duration in your bosoms. His transformations are in himself; nobody knows the blood that is in them. He has stretched his limbs at the beginning. Nobody detected the time when he did that in Heaven. He determined the earth, determined the births. The evil principles could not combine to disobey him by a baneful act. The mouths will grow larger by the words which the Osiris N will utter to you. He beams and illuminates the inclosures. One of One, Ra is not wanting to the forms through which he passes successively. Now I say to you, Osiris N, plant sprung out of the Nu, its mother is Nut. O the One who brought forth himself! He was motionless. He is a Great God who formed himself in Yesterday. He organized his action with his own hands. No one knows the Osiris N, but he knows himself; no one seizes him, but he seizes himself. He is Horus amidst millions of years. His flame is on the faces of men and burns their hearts. The Osiris N is master of his throne, and passes onwards by the road he opened, throwing down every evil principle.

This passage is from chapter xlii. of the Egyptian Book of the Dead, a scripture so ancient that quotations from it are frequent on rock tombs, whose date is undisputedly over six or seven thousand years ago. It is recorded in hieroglyphics, and the ancient symbolism is difficult to interpret. The identity of spiritual thought in it and in later scriptures is, however, apparent. Nu and Nut represent Space or the Great Night considered as masculine and feminine. From Space is born the One God. In the symbolism the Sun is born from the Sky. Ra and Osiris are the Sun, symbolising the One God from different aspects. Horus is the Divine

Man, the Christ. The Osiris M or N is the soul united to God, one with God in its divine aspect. In theosophic phrase, Ra seems to be the cosmic and Osiris the planetary spiritual principle. The Ego in devachan or heaven becomes the Osiris N, and is the Higher Self or Horus during incarnation.

FOR THE LAMP.

FOUND AND MADE A NOTE OF.

There is a good deal of truth in Tallyrand's words that "Language was made to conceal, not to reveal thought." Poor human nature is prone to hide itself behind words, "catch phrases," and what not? For instance, how often do we not excuse ourselves of some unperformed or badly performed duty by saying, "We have done the best we know how?" Let us sum up what we do know, and judge by the result whether the statement be true or not. We will generally find that both memory and will serve us very poorly when it comes to the point of utilizing what we do actually know, in word and deed.

*

I am reminded, by way of example, of the fact of thought transference. Modern science is beginning to recognize it as a psychological law; occultism asserts it as such, and many of us have had experience of it personally. But how many of us ever think to relate it to conduct? For instance, granted thought transference, how about the time spent in idle, fruitless (?) thinking? In aimless, and too often frivolous and sensational reading? In listening to gossip, slander, criticism and unbrotherly speech? In indulging mentally in such ourselves? In a word, how about the constant influx and efflux of foolish, unwise, and uncharitable thoughts that constantly pass through these brain-minds of ours?

They are all "transferred" to some other mind, and our mental karma for ill is thereby increased in proportion to the strength of the current sent out. We may not know how to control these brain-minds of ours completely—few of us do as yet know—but at least we can strive to keep the doors of the mind closed from within and abstain from opening them from without to influences of this character. To do less than this is, in this

direction at least, to fail to "do the best we know how."
—C. L. A.

NOTES ON THE MAGAZINES.

Borderland for April is perhaps the best number Mr. Stead has yet published. It seems clear from the issue also that while preserving a perfectly impartial position editorially, Mr. Stead must now be ranked as a Spiritualist. Molly Fancher's remarkable case is fully dealt with in an article which cites some parallel instances. The action of the Kundalini forces in the frightful spasms from which she suffered is clearly indicated. How any one can read an account of this case and refuse to recognize the existence of clairvoyant and other psychic powers is one of the mysteries of human ignorance. In the "Thoughts of Henry Bedruthan" reincarnation is explained as a new theory on a Christian basis, differing with theosophical views. The theory proves to be theosophical purely and simply. "Something—we are more or less ignorant what—is sent out from the Divine Spirit, which we call God, into what we call matter, in order to work itself upward through successive incarnations in matter of varying density, gifted with the choice of good and evil which we call free-will, in order that it, too, may at length become divine. It begins in the mineral, thence it works out through rudimentary forms of animal life, each becoming more and more organized." Allowing for a tendency towards anthropomorphising, everything in this "automatic romance" is good reading. The mystery of *Borderland* consists in a portrait of "Mr. Judge's Black Magician," as Mr. Stead styles him, Mr. Chakravarti, and this is certainly not the Brahmin pundit who visited Toronto. It is the photograph of an older man whose appearance does not invite one's confidence. Madame Blavatsky occupies six pages, and continues, in the language of the editor, to provoke curiosity and to baffle analysis, while, meantime, her work goes on. Mr. Maitland claims attention for the spiritual philosophy of "The Perfect Way," a somewhat unappreciated book.

The Herald of Truth is a little advertising sheet published by Mr. Otto of this city, whose religious principles involve

an earnest recognition of the devil and an uncompromising hostility to theosophy, which he declares to be "the devil's lie." As Mr. Otto advertises the work of John Tauler, the middle-age theosophist, and teaches such good theosophy as the sub-joined paragraph, cut from the *Herald*, it is probable he is only scared by a name, and is quite unacquainted with the universality of theosophical teaching:

"God wants us to be happy; He made us for happiness; 'in His presence is fulness of joy,' and if His will were done on earth as it is in heaven, earth would be full of singing and laughter. Look into your own heart and ask, 'What is it that makes me unhappy?' and you will nearly always find that the answer truly given points to some failure in yourself. Yielding to self, thinking about self, pleasing self—these are the things that bring trouble and discontent; yielding to God, thinking about God, pleasing God—these are the things that bring gladness and rest."

Lucifer, like the fox who lost its tail, having been compelled to abandon its own pictorial adornment, twits THE LAMP over its etchings which it considers "pictorial jokes." If *Lucifer* would like to publish a comic almanac we shall be happy to lend the cuts, while recent issues of *Lucifer* might furnish humorous selections. The April number evidences, however, an improving tendency in the quality of its articles, though there is also apparent an inclination to break away from old traditions. Mr. Mead displays increasing intellectuality in "Plotinus"; "Two Houses" opens strongly as a story on the text—"Many Christian organizations virtually assert that their Master was too lax in His judgment of sinners." "The Clash of Opinion" is confined to seven pages.

The *Northern Theosophist* displays a vigorous and practical commonsense which is decidedly refreshing. The editor's suggestions about reorganising the T. S. have, allowing for local conditions, been practically carried out by the Boston Convention. If Europe and Asia follow suit the way will be clear to the constitution, if it be deemed necessary, of a General Convention, such as has never yet existed. Mr. Bulmer's ideas as to the Objects of the Society have been accepted in full. "Theosophy for Children" is capital.

Notes and Queries has an interesting article by Ernest de Bunsen on "Apollos," circumscribed apparently by lack of knowledge of occult teachings. The "End of the Æons" is a useful summary.

New England Notes devoted itself to the necessities of the Convention in its April and May issues, the "Historical Sketch of the T. S." supplying the nominal basis for the work of reorganisation.

Mercury is sad—says so itself on page 149, but manages to provide some good fare for the children. Its sadness should pass away with its misconceptions.

The *Vahan* gives the result of counting noses in the European section, showing either weakness or indifference. The question department has not yet reappeared.

Atma's Messenger should drop the first half of its irreverent title. It provides some interesting reading on current theosophical topics, and is filled out with boiler-plate.

The *Path* is delayed this month in order to report the Boston Convention.

The *Austral Theosophist* has suspended publication.

A SLANDER ON THE DIVINITY.

The Rev. W. W. Johnston will find an overwhelming majority of the people with him in his refusal to believe in the eternity of future punishment. The only wonder is that a doctrine so utterly at variance with the idea of a God of infinite mercy should have for so long held humanity in mental bondage.

If a human parent inflicted life-long suffering upon a child for the sins of a day he would be considered worse than a brute. And yet, according to the old theology, people were asked to believe that a Heavenly Father, who is all goodness and mercy, could subject to excruciating torture for untold millions of years those whose period of wrong-doing was covered by the brief span of human life. The mere thought was a slander on the Divinity.—Toronto Evening News, April 23.

He who teaches Theosophy preaches the gospel of goodwill; and the converse of this is true also—he who preaches the gospel of goodwill teaches Theosophy.—H. P. Blavatsky.

**THE MYSTERY OF THE MOON;
Or the Laws and Logic of the Lunatics.**

BY O. G. WHITTAKER.

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To the Public: Of the making of books there may be an end, but the time is not yet. My motives in writing have been of such a mixed character that I am unable to define them clearly. Being unable to deliver you a favorable notice at so much a line, you will be required to use your own judgment as to the value to be derived from a perusal. If the laws and logic of the lunatics does you no good it can at least do you no harm, for reasons that must be apparent to you, if you are honest to yourself, which latter I much doubt. Venturing my personal recommendation, you will find the *Mystery of the Moon* fairly good reading, as the type is new and the ink excellent. Dr. Talmage, in the *Christian Herald* and *Signs of the Times*, advertises a Bible that he is giving as a bonus to any one who will consent to read and pay for the *Christian Herald*, and tells his customers that his bonus Bible *will weigh over three pounds*. The *Mystery of the Moon* cannot boast the ponderous proportions of the Doctor's bonus, but will weigh when finished perhaps half a pound, which is pretty good for a start on a new story, and ought to have some weight with readers of THE LAMP.

Sincerely, O. G. W.

The moon is said to be cold and dead. From earliest times we have been seeking to know something of our sister planet, or satellite, as some people call it. Powerful glasses have failed to reveal anything like vegetation, and on the side that is always presented to us there is no water surface, so that any life such as we can imagine could not exist. Again, when an occultation of a star takes place at the moment of contact with the limb, or edge of the moon, there does not appear to be any diminution of clearness of the star; this has been accepted by the scientific world as proof that no atmosphere exists around the moon.

To be accurate, science must, and always does, move slowly. While many great discoveries have been the result of pure adventure, or accident, yet many important additions to the general store of knowledge have been the result of de-

ductions from observed phenomena, that have led to the discovery of other phenomena, which might, but for these deductions, have remained hidden from the world. One instance may be cited to show how vast fields of material fact have been thus brought to light: Two scientists, unknown to each other, Mr. Adams, in England, and Mons. Leverrier, in France, were engaged about the year 1843 in a study of the planet Uranus, whose orbit was known; that is to say, it was known from long and careful study what the course of the planet was, which way it was going, and how long it would take to go round the sun from any given point back to the same point again. Not only do astronomers know this, but they can calculate the speed of a victim in any part of its orbit. You must understand that they charge many of the stars with loitering along the road, waiting for others, or putting on a spurt to catch up. Each planet is said to attract and affect all the rest, so that there is a good deal of pulling and hauling, just as in the working of a modern Christian congregation whose pastor has some individual opinions. They even pull as badly as a political party about local matters, but always come up to time like "the boys" when a general election is on hand. Uranus, however, had an unusual wobble about it, for which there was no apparent occasion. Jupiter and Saturn were both away off on the home stretch and here was Uranus fooling its time away like a temperance lodge fussing about rules of order and constitution, when it should be putting down the rum traffic. A close study of the subject caused these two men, independently of each other, to decide that there was another planet somewhere near that was doing the pulling; they even calculated where it was to be found, if it was at home. Another man heard of these calculations, and pointing his spy-glass in the direction indicated, there was the planet Neptune, sure enough, jam up within one thousand millions of miles of Uranus, and looking quite lovely and attractive. It proved to be a nice lump of a planet, too, being about 36,000 miles in diameter. As it was practically discovered by England and France, in which each claims priority by a few days, the matter will have to go to the courts, or, in case of arbitration,

the United States will come in for a third interest as arbitrator.

The importance of this discovery to the commercial world can not be over estimated. There are mountains in Neptune as large as France. It is peopled by races so unsophisticated that a judicious missionary expedition, promptly backed up by a few gatling guns, would get rid of them permanently. These immense slopes are covered with the finest timber. Bananas and blunderbusses thrive without cultivation, up to limits of perpetual snow. Gold, silver, iron, copper, copperas, lead, coal, coal oil, slate, sand, clay, jewellery, general stores, boots and shoes, groceries, etc., abound within a few miles of fine natural harbors. There are rivers five times the length of the Mississippi, and deeper than Darwin's philosophy. All that Neptune needs is development and sufficient capital will be forthcoming for the purpose as soon as the question of ownership has been settled so as to secure the rights of property.

With this wonderful instance of the result of deductive reasoning to guide him, a gentleman, who, for obvious reasons, shall be nameless, but who enjoys the confidence of the Toronto Physical and Astronomical Society, began operations on the moon, determined to redeem its character as a useful member of society, and to dispel the charge that it was dead and a drone. He reasoned in this way: If the moon had an atmosphere anything like what we have on earth, its cloudy part would float above the surface of the planet at a height of not more than one or two miles, the densest parts being lowest. Again, the moon moves eastward around the earth at a mean rate of about forty miles per minute, so that if the atmosphere of the moon were analagous to ours the maximum of time that could elapse before the body of the moon eclipsed a star, from the first contact with its atmosphere, could not be more than two-thirds of a second. Under such circumstances and conditions as are possible in observing an occultation, is the human eye capable of recording anything of such short duration? He doubted it, and straightway began to reason that for anything we know to the contrary the moon may have an atmosphere of great density. He next began to study gravitation, and ob-

serving that one side of the moon is always presented to us, therefore its centre of gravity must be on the side next the earth. As on the earth the densest matter gravitates toward the centre, so it must be on the moon, with the result that the water would lie on the top, or upper side of the moon, with the atmosphere above the water, unless they have a new kind of gravity up there, which is unlikely, as Newton's invention is faultless, and his patents perpetual. From arguing that it might be so, he fell or rose, as the case may be viewed, to contend that it must be so, and therefore set about to try to prove it. Much had been done by means of photography. Success was only relative; why could he not outstrip others, as they in their turn had done to others that went before? He would try, and so began with plates of the moon-bottom, as he styled it, and hoped to save time by means of spectrum analysis. This is a simple operation that any school boy can perform if he only knows how. You take a piece of the stuff, or in the case of distant stars having a good light, take some of the light and put it in a spectrum; you then burn the analysis, and the residuum indicates the nature of the stuff, or light. In the case of the moon, as he could not get any of the stuff, and the light was not good, he put some pictures of it in his spectrum, but no analysis appeared. He then burnt the pictures to see if it would bring out the analysis, but it didn't come out right. He next tried enlarging, and again enlarging the photographic plates, being very careful about his chemicals and exposure, and in time succeeded in getting plates sufficiently minute in detail to show parts of the surface of Luna on a scale equal to a distance of 100 yards. He then employed a powerful glass to view the plates. The result was gratifying. He could not get the colors, but from the crystallization of the rocks he made out the different ores of metals known to us. The lead ore, galena, abounded, as did also several silver, copper, iron, cobalt, and nickel ores, but the great mass of the Lunar mountains consisted of gold and platinum ores, mixed with the heavier of the precious stones. Sapphires, emeralds, opals, Scotch pebbles, and the like, formed the base of whole mountain ranges; lakes and rivers

of quicksilver filled the gorges, dotted with diamonds, for islands, bigger than the Board of Trade building, and blazing with light more dazzling than the dog-star. After a few hysterical hopes had been hushed, in which ideas of ownership and opulence danced in wild delirium, he settled down to sober study. What did all this lead to? He had mastered the mystery of the moon! No water, soil, vegetation, or even limestone visible; he had seen the bottom of the lunar sphere and would now try to see the top. He directed his camera to the side of the planet to see if there were any indications of lighter rocks and minerals half way up the side. On account of the perspective and the bad side-light he could not get any satisfactory pictures, and after several attempts, was about to give the whole thing up in disgust, when a lucky chance opened the way to the most startling among recent discoveries.

A dog-fight in the next street to his observatory brought the entire populace hurriedly to their doors, as is to be expected when any important event occurs. The sudden rush shook the sidewalk, and even his house, on top of which he was making his experiments. His instruments were not set with a view to such a contingency, he being himself not of that practical and patriotic turn of mind which would tend to make him take into account the probability of such important events, and their effect on society. The result was that his camera was slightly shifted, and on taking a last look before giving up he found he was looking quite closely past the western limb of the moon, and right into the ribs of Orion, in which constellation the moon then was. Something made him pause. These patches were not nebulae; they were not bright enough; and there were no stars showing through; there were markings that could not be accounted for by any astronomical theory known to him. He determined on trying a long distance snapshot and knowing the worst at once. He put in a new background, shifted the dings, screwed an eye-piece in the tiller, hung the headlight on the fore hatchway, lowered the back sights, set the wind gauge well to leeward, unlimbered the link-pinion, threw the throttle wide open, saw the line run for a hundred yards, then reeled in slowly, and landed

as fine a negative plate as you would wish to see. I am not quite positive that he did all these things, being a little in the dark about particulars, but you may be sure he did enough of them to get the desired result. After the proper treatment in the dark room—to take the dark out of it—and a few enlargements and reproductions, he got the plate that has revolutionized all former legions of lunar lore. It showed that the discoveries on the face of the moon led to the true solution of the laws of lunar gravitation; the atmosphere was at the back, or on top, from our point of view, or indeed from the only logical and sane conclusions of the lunatics themselves.

(To be continued).

IS THERE A SOUL TO REINCARNATE?

Perhaps the greatest difficulty in the way of a general acceptance of Theosophical teachings in England lies in the unfamiliarity of the idea of Reincarnation. It is so utterly foreign, and comes in such a strange guise that men fight shy of it. And the difficulty is made greater because of an unconfessed scepticism which, spite of professions to the contrary, doubts the very existence of a soul at all. Over and over again I have seen this fact illustrated; and it was very well met by a friend of mine, who, after many discussions with a mutual acquaintance about Reincarnation, at last said:—"Look here! hadn't you better make up your mind first as to whether you have a soul or not?" The start and the silence that followed proved that he had driven the point home.—*Northern Theosophist*.

"Thou must thyself be true
If thou the truth wouldst teach;
Thy soul must overflow if thou
Another soul wouldst reach.
Think truly, and thy thought
Shall the world's famine feed;
Speak truly, and thy word
Will be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed."

"Poems Grave and Gay," Lyrics, Sonnets, etc., and The Peanut Ballads, by Albert E. S. Smythe, 184 pp., cloth, with portrait, post free, \$1, from THE LAMP Office, and at all Booksellers.
"Unusually smooth and musical."—*Buffalo Express*.

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The Theosophical Society is not a secret or political organization. It was founded in New York in 1875. Its main object is the formation of a nucleus of Universal Brotherhood, without any distinctions whatever. Its subsidiary objects are the study of ancient and modern religions, philosophies, and sciences, and the demonstration of the importance of that study; and the investigation of the unexplained laws of nature and the psychical powers latent in man.

The only essential requisite to become a member of the society is "To believe in Universal Brotherhood as a Principle, and to endeavor to practise it consistently."

Every member has the right to believe or disbelieve in any religious system or philosophy, and declare such belief or disbelief without affecting his standing as a member of the Society, each being required to show that tolerance for the opinions of others which he expects from them.

Attendance at the following meetings of the Toronto Theosophical Society, 365 Spadina Avenue, is invited :

*

SUNDAY, 9.45 a.m. to 10.45 a.m., Scripture Class.

SUNDAY, 7 p.m., Public Meeting, at which Theosophical Addresses and Readings are given by members.

SUNDAY, 8 p.m., Class for the study of "The Secret Doctrine."

FRIDAY, 8 p.m. to 10 p.m., Public Meeting for the informal discussion of the World's Religions, Philosophies and Sciences. This Meeting is specially intended for those who are unacquainted with Theosophical ideas.

*

A meeting for the members of the Society is held Wednesday evenings. Persons desiring to join the Society should apply to one of the officers or members. The entrance fee, including subscription for first year, is \$1.00. Annual subscription, \$1.00.

Books may be had from the Society's library on application to the librarian.

The programme for the ensuing month will be found on another page.

The down town office of the Society will be found in the Medical Council Building, 157 Bay street, and is usually open between the hours of 10 and 5.

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